real or whole being, of which the outer is a part and
SL phenomenon, a selective formation for a surface use.
We perceive only a small number of the contacts
of things which impinge upon us; the inner being
perceives all that enters or touches us and our
environment. We perceive only a part of the work-
ings of our life and being; the inner being perceives
so much that we might almost suppose that nothing
escapes its view. We remember only a small selec-
tion from our perceptions, and of these even we
keep a great part in a store-room where we cannot
•always lay our hand upon what we need; the inner
being retains everything that it has ever received
and has it always ready to hand. We can form into
co-ordinated understanding and knowledge only so
much of our perceptions and memories as our
trained intelligence and mental capacity can grasp
in their sense and appreciate in their relations: the
intelligence of the inner being needs no training,
but preserves the accurate form and relations of all
its perceptions and memories and,—though this is
.a proposition which may be considered doubtful or
difficult to concede in its fullness,—can grasp
immediately, when it does not possess

already, their
significance. And its perceptions are not
confined,
•as are ordinarily those of the waking
mind, to the
scanty gleanings of the physical senses,
but extend
far beyond and use, as telepathic
phenomena of
many kinds bear witness, a subtle sense
the limits
of which are too wide to be easily fixed.
The
relations between the surface will or
impulsion and